THE SPEECH

of the late

Marquiſs of Argyll

upon the

SCAFFOLD

May 27. 1661.

Being a True and Perfect *COPY.*

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THE SPEECH of the late Marquiſſe of ARGYLL upon the Scaffold, May 27. 1661.

Gentlemen,

MAny will expect, that I will ſpeak of many things, and according to their ſeveral *Opinions* and *Diſpoſitions*, ſo will bee their expectations from mee, and conſtructions of mee, but I reſolve to diſappoint many, for I came not either to juſtifie my ſelf, but the Lord, *who is holy in all his waies, and righteous in all his works, holy and bleſſed is his Name*; neither come I to *condemn* others; I know many will expect that I ſhould ſpeak againſt the hardneſs of the *Sentence* pronounced againſt mee, but I will ſay nothing to it, I bleſs the Lord, *I pardon all men, as I deſire to be pardoned of the Lord my ſelf; Let the will of the Lord bee done*, that is all that I deſire. I hope that you will have more *Charity* to mee now, than yee would have had at another time, ſince I ſpeak before the Lord, to whom I muſt give account ſhortly. I know very well that my words have had but little weight with many, and that many have miſtaken my words; many have thought me a great enemy to thoſe *great works* that have of late been brought to paſs. But do not

miſtake mee people, I ſpeak it in the preſence of the Lord. I entred not upon the *Work* of *Reformation* with any deſign of *advantage* for my ſelf, or *prejudice* to the King, or his *Government*, as my *Will* (which was written in the year 1655. and then delivered to a friend, in whoſe hands it ſtill remains) can ſhow. As for thoſe *Calumnies* which have gone abroad of mee, I bleſs God I know them to bee no more, and as I go to make a *reckoning* to my God, I am free as to any of them concerning the Kings *Perſon* or *Government*. I was real and cordial in my deſires to bring the King home, and in my indeavours for him, when hee was at home, and I had no correſpondence with his Adverſaries Army, or any of them, the time His Majeſty was in *Scotland*, nor had I any acceſſion to His late Majeſties *Murder*, by *Counſel*, or *Knowledge* of it, or any other manner of way: This is a truth, as I ſhall anſwer to my Judge; And all the time His Majeſty was in *Scotland*, I was ſtill indeavouring his *advantage*, my conſcience beareth mee witneſs in it; *That is for that*; At this hee turned about, and ſaid, *I hope Gentlemen yee will all remember this*.

I confeſs many looks on my *Condition* as a *ſuffering-Condition*, but I bleſs the Lord that *hee that hath gone before mee hath trod the Winepreſs of the Fathers wrath*, by whoſe *ſufferings* I hope that my ſufferings ſhall not bee *eternal*. I bleſs him that hath taken away the *ſting* of my *ſufferings*. I may ſay my *Charter* was ſealed this day; for the Lord hath ſaid to mee, *Son bee of good chear, thy ſins bee forgiven thee*: And ſo I hope my *ſufferings* ſhall bee eaſie; and yee know the *Scripture* ſaith, *That the Captain of our Salvation was made perfect through ſufferings*. I ſhall not ſpeak much to thoſe things that I am *condemned* for, leſt I ſeem to *condemn others*; it is well known it is onely for

Compliance,

Compliance, which is the *Epidemical Fault* of this Nation, I wish the Lord may pardon them, I say no more. There was an expression in my *Submission* presented to the *Parliament* of the *Contagion* of the times, which may bee mis-construed, as if I had intended thereby to lay *Imputation* upon the *work* of *Reformation*; but I declare I intended no such thing, but it was onely in relation to the *Corruptions* and *Failings* of men, occasioned by the *prevalency* of the *usurping Power*.

Now *Gentlemen*, I think there are *three* sorts of people that take up much of the world, and this Nation: There are 1. The *openly prophane*; and truly I may say though I have been a prisoner, yet I have not had mine ears shut: I hear assuredly that *swearing*, *drinking* and *whoring* were never more common, and never more countenanced than now; and truly if *Magistrates* were here, I would say to them if they lay forth their power for the glorifying of God by the restraining of this they would *fare the better*, if they continue in not restraining of it, they will *fare the worse*; I say no more, but let either people shun *prophanity*, or Magistrates restrain it, or assuredly the wrath of God will follow on it.

2. Others, they are not *openly prophane*, every one will not allow that, but yet they are *Gallioes* in these matters, if things go well as to their private interests, they care not whether *Religion*, and the *Church* of God *sink* or *swim*: But what ever they think, God hath laid Engagements upon *Scotland*, we are tyed by *Covenant* to *Religion* and *Reformation*, those that were then unborn are ingaged to it, and in our *Baptisme* we are ingaged to it; and it passes the power of any under heaven to absolve a man from the *Oath of God*, they deceive themselves, and it may be will deceive others

that think other wayes. But I would caveat this; people would be ready to take this as a kinde of *instigation* to *Rebellion*, but they are very far in the wrong that think so and that *Religion* and *Loyalty* are not consistent; if any man seperate them, *Religion* is not to be blamed, but they: It is the *duty* of every *Christian* to be *Loyal*, yet I think the *order* of things is to be observed as well as their *nature*; the order of *Religion* as well as the *nature* of it, *Religion* must not bee the *Cogboat* but the *Ship*, God must have what is *his* as well as *Cesar* what is *his*. And those are the best *Subjects* that are the best *Christians*. And that I am looked on as a *friend* to *Reformation* is my *glory*.

3. There are another sort that are *truly godly*, and to those I must say, what I fear, and every one hath reason to fear (it's good to fear evil) it is true that the Lord may prevent it, but if hee do not, these *times* are like to bee very *sinning times*, or very *suffering times*; and let *Christians* make choice; there is a sad *Dilemma* in the businesse, *sin* or *suffer*, and truly hee that will chuse the *better part*, will chuse to *suffer*, others that will chuse to *sin*, shall not escape *suffering*, they shall *suffer*, but it may be not as I do here (turning him to the *Maiden* when hee spake it) but worse, mine is but *Temporal*, theirs shall be *Eternal*, when I shall bee *singing*, they shall be *howling*; beware therefore of *sin*, what ever yee beware of, especially in such times. Yet I cannot say of my own condition, but the Lord in this providence hath minded *mercy* to mee, even in this world, for if I had been more favourably dealt with, I fear I might have been overcome with tentations, as many others are, and I fear many more will bee, and so should have gone out of the world with a more polluted *Conscience*, than through the *Mercy*

of

God now I have; and hence my *Condition* is such now, as when I am gone, will bee seen not to have been such as many imagined. It is fit God take mee away before I fall in those *Tentations*, that I see others are *fallen* into, and I fear many others will *fall*, I wish the Lord may prevent it. Yet blessed bee his Name that I am kept both from present *evils*, and *evils* to come.

Some will expect that I will *Regrate* my own *condition*; but truly I neither *grudge* nor *repine*, nor desire I any *Revenge*. And I declare I do not *repent* my going to *London*, for I had alwaies rather have *suffered* any thing, than lye under such *Reproaches* as I did. I desire not that the Lord should *Judge* any man, nor do I *Judge* any but my self; I wish that as the Lord hath *pardoned* mee, so may hee *pardon* them for *this* and *other things*, and that what they have done to mee may never meet them in their *Accompts*. I have no more to say, but to beg the Lord that since I go *away*, hee may bless them that stay behinde.

His last words immediately before he laid his head upon the Block were the vindication of his Innocency from that horrid Crime of the Kings Murder in these words:

I desire you Gentlemen, *and all that hear me again to take notice, and remember that now when I am entering on* Eternity, *and am to appear before my* Judge, *and as I desire* salvation, *and expect* eternal happiness

nesse *from* him, I am free from any accession by knowledge, contriving, counsel, or any other way to his dear Majesties death. *And I pray the Lord* to preserve our gracious King his Majesty, and to poure his best blessings upon his Person and Government: And the Lord give him good and faithful Counsellors.

FINIS.

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